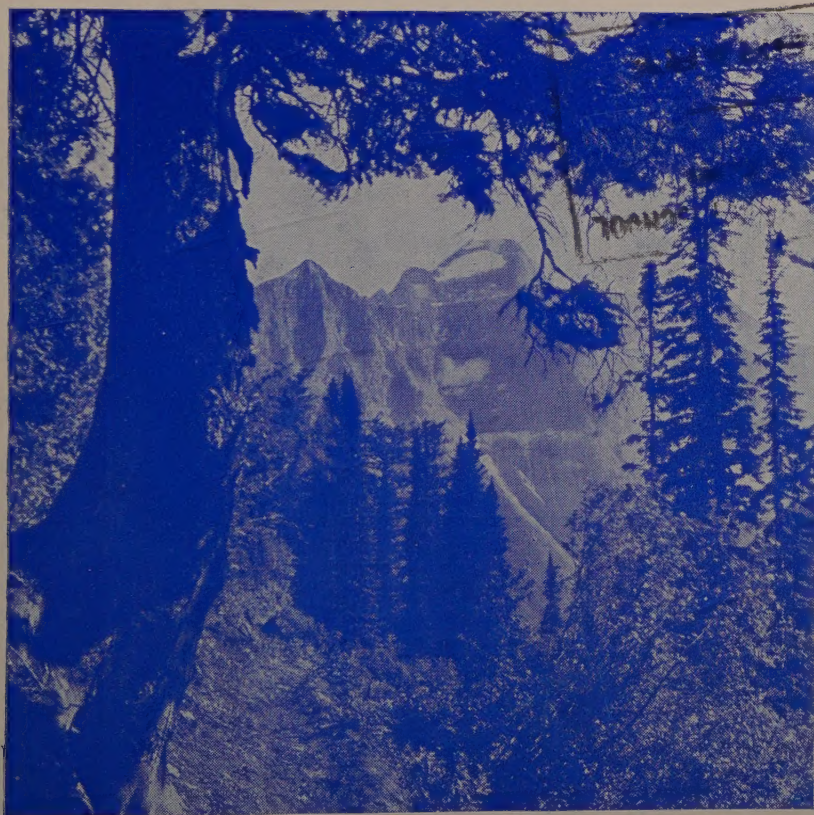


THE
EXPOSITOR
ND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS





CONTENTS

| | |
|---------------------------|-----|
| Too Near the Ground..... | 329 |
| John W. McKelvey | |
| Your Vocation | 331 |
| Philip L. Wahlberg | |
| Labor Sunday Message..... | 333 |
| Editorials | 334 |
| Church Methods | 335 |
| Drive-In Theater Service | |
| Citizenship Day | |
| United Nations Week | |
| Our Sharing | |
| The Pulpit | 341 |
| Discovery By Experience | |
| A. Wallace Copper | |
| Prayer Makes Difference | |
| Aaron N. Meckel | |
| Good Enough | |
| J. A. Davidson | |
| Removed Signposts | |
| C. Walter Rose | |
| Illustrations | 352 |
| Book Reviews | 354 |
| Topical Index | 357 |
| Buyer's Guide | 358 |



The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

THE BLAMED PREACHER

*When Sunday School is small and slack,
No pep in class nor teacher,
No fervor, inspiration, push:
Folks blame it on the preacher.*

*If church attendance lags behind,
What e'er may be the "feature"
That keeps the members from God's house,
They're sure to blame the preacher.*

*If there should be a deficit,
The guilty, blundering creature
On whom to shift the blame? Of course,
It's the lazy preacher.*

*When harmful rumors float around
Like oil that leaves the bleacher
And kindle fires of hate and strife,
The gossips blame the preacher.*

*Are missions going to the bad?
Is love of fellow creature
So cold that souls go down en masse?
The Boards accuse the preacher.*

*No matter how sincere he be
And true as guide and teacher,
He is to blame when things go wrong,
The meek, much censured preacher.*

*But where's the preacher true at heart,
Allied with the Great Teacher
Who does not always do his best
For erring human nature?*

*Committed to the one great task
To serve his fellow creature,
God bless him, man of many faults
The patient, plodding preacher.*

ALFRED GREYER

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1950. Entered as second-class matter at the Post Office at Cleveland, Ohio.

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.

THE EARTH IS TOO NEAR THE GROUND

JOHN W. McKELVEY

IT WAS Tolstoi who said, "Work is the inevitable condition of human life, the true source of human welfare." His words at first seem hard to accept, but time and experience prove them valid. A report from TIME's correspondent in France sometime ago shows how true Tolstoi's words are. The correspondent was interested in examining one of the innumerable rural areas of France to see how the Communists were faring on the eve of the October elections. He went to the village of Belmont near the Swiss frontier, a village of 349 souls. Standing in the main street he looked at a red, white, and blue poster. It showed a blond young giant in blue overalls holding a peasant girl by the hand; she in turn was clasping the hand of a chubby infant. All three of them were depicted as standing in the middle of a field of corn, smiling brightly. At the foot of the poster, in great black letters, it said, "Men and women of the farms! For a richer life—vote Communist!"

The poster was tattered; the top right hand corner had been torn off, as if someone had tried to wrench the whole thing down, and over it had been clumsily scrawled in pencil, "Sold out, like the others."

The French Communist Party, according to this correspondent, is on the skids. Numerically, that is; because it becomes all the more dangerous as it tends to be reduced to its hard core. Louis Berthelot, aged 56, mayor of Belmont, offered one explanation of previous Communist success:

"There are 190 registered votes in this commune. Fifty-six of them voted Communist at the last elections. With two or three exceptions, the 56 were all young men and women. Communism in the rural districts is the party of the lazy no-goods. Young people here don't want to work any more; they don't want to work from dawn 'til sunset, as I did, and my father, and my grandfather. They don't want to bend down as far as we did—the earth is too near the ground for them. They want to

have the earth on the table. They vote Communist because the Communists promise them an easier life."

No one in his right senses, least of all the Christian, wants to make life hard. An easier, richer life, however, is something in the final analysis that is achieved by hard work, not something handed to us on a silver teaspoon.

A notorious rabble-rouser once complained to Benjamin Franklin that the Constitution of the United States was a mockery.

"Where is all the happiness it's supposed to guarantee us?" he demanded.

"All the Constitution guarantees, my friend, is the pursuit of happiness," he said. "You have to catch up with it yourself."

Not only is the easier, richer life something we must achieve by hard work, but hard work is a reward in itself, so much so that the second great lesson is this: all work, that is all honorable industry, is worth doing well because to do our work well is a sufficient end in life.

In our day of labor disorders, of misguided ambitions, of much talked-about short-cuts to fame, wealth, and ease we need nothing more desperately than to get our thinking straight at these two points. Jesus, Himself, was much disturbed by the human tendency to evade the moral obligations and to gloss over the spiritual significance inherent in all honest toil. He was not prone to make wild promises; He emphasized the fact that all work ranks the same with God and that all work carries within itself its own blessing. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Work for Work's Sake

The tremendous importance of what Jesus taught men regarding the work they were assigned to do is discussed with refreshing clarity by Ernest H. Jeffs, Editor of the CHRISTIAN WORLD. It centers around the

much-discussed doctrine, "art for art's sake." This doctrine as enunciated by Thomas Carlyle in the last century, really meant "work for work's sake." John Ruskin, his contemporary, joined with him in expounding this truth, adding his own interpretation that "work" could and should be "art." What these two literary giants preached was exactly what Jesus taught: that all work ranks the same with God; that all work deserves being done well; that it mattered only secondarily what the piece of work was, the thing that mattered most was the effect of good work upon the worker himself.

"Thus," says Mr. Jeffs, "it did not so much matter what your piece of work was supposed to 'teach' men; it was *you* who taught them, by the faithfulness, the truthfulness, the love of perfection, the diligence, the persistence, the self-sacrifice, which appeared in the way you did your piece of work."

If Mr. Jeffs is right, then of one thing we can always be sure: "the earth is never too near the ground" when it comes to doing the work which is ours to do. We can't afford to leave any stone unturned if we are seeking a richer life, a life with purpose and undiminished blessing.

That was what Carlyle and Ruskin meant by their doctrine, "art for art's sake: that good work is worth doing well because it is done in the sight of God: that 'art for art's sake' means 'art for God's sake'." For these great spirits of 19th century England, work (or art) was worship—the only kind of worship they could understand and engage in with unfeigned reverence.

I know how hard it is for us to think that the work we are engaged in can come anywhere near being what we mean by worship. We tend to think that our work is a necessary evil,—the quicker it is done the happier we will be. The happiness that follows, strangely enough, derives not so much from being rid of our work as from having done it.

Bishop Crotty used to tell a story about a little girl whose mother died when she was only twelve years old. There were several children younger than she, so immediately she had to become the mother of that home. She cared for those little ones until at eighteen she had literally worked herself to death. As she lay in the hospital, one of those very pious people came around to see and question her.

"What about your baptism? Why have you not joined the church? Why have you not been in Sunday School for so long?"

Finally the person said, "You have neglected

these things and now you are about to die. What will you say to the Lord?"

And the little girl made an answer too sublime for words,

"What will I say to the Lord? I'll just show Him my hands."

Heaven Is Here

That this is what God requires of us, whatever our work, is so obviously the meaning of Jesus' words: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Wherefore should we fret? Why should we be anxious about the paltry things, such as fame, material riches, ease, when and if we have fulfilled the basic end of existence, namely, worked our work for God's sake? Certainly a great deal of the confusion and chaos in our world today is due to the fact that multitudes of men have not learned this elementary lesson and are wasting their substance in selfish scrambling after vain and fleeting goals, goals which, when achieved, turn out to be full of corruption, empty, and cankered.

Just what the grocer's stock included we are not told, but when a customer asked for a dozen eggs, he began to enumerate his wares by saying:

"We have first-grade eggs, second-grade eggs, third-grade . . ."

The customer interrupted him and said, "Don't bother going any further. Just give me some that have graduated."

That is what God wants among us: men who have learned the elementary lessons about work and have graduated to the world's work, hard, grievous, burdensome as it is.

There is something about doing what is our duty to do, the work our hands find to do, the work we find near the ground and cannot in conscience evade, which works its inevitable blessing and which crowns all our forthright labors with significance and joy. It is this which validates all that is involved in our Gospel of work, and it is aptly demonstrated in the experience of the old absent-minded Scottish minister with a hole in his pocket. One day a friend gave him a packet of nasturtium seeds and said,

"Don't plant them till May, but stick them in your jacket pocket where you won't forget them." So he stuck them, alas, in the pocket with the hole in it.

By and by, with shoving his hand into the pocket, the packet burst; and so, as he visited all over the parish, he unconsciously dropped a seed or two, here and there, and everywhere.

(See page 356)

YOUR VOCATION

PHILIP L. WAHLBERG

THE whole town knew Hiram Goff, a skilled cobbler and an intrepid Christian. One afternoon a stranger met Hiram on the street, and the two fell into conversation. The stranger happened to ask Hiram what his business was, and Hiram gave an immortal reply. "My business," he said, "is to serve the Lord. I cobble shoes to make expenses."

Hiram had learned the secret of Christianity, that same secret that dominated a young Jewish Lad. The Lad's parents came searching distractedly for Him in Jerusalem one day, and their quest led them to the temple, itself. There they found Him. Rushing up, they burst in upon His eager conversation with the religious greats of the nation. "Where have you been?" they gasped. Said father Joseph in a flurry, "Didn't you have any idea that we would be worried about you?" And sweet Mary, "Why, we've been almost heartbroken as we looked for you these last three days . . . oh, but I'm so glad that you're safe!"

With a lump in His throat the Lad replied, "Didn't you know that I had to be about my Father's business?"

That was the secret that Hiram had learned. He knew that no matter whether we are carpenters or cobblers, ministers or musicians, farmers or financiers, our business is all the same, if we are Christians. If we are Christians, our vocation is to serve the Lord!

Peter wrote, "For this is your vocation, to bless and to inherit blessing." If we are Christians we are called to the Lord's work of being a blessing to others and to receive the Lord's wages, blessings which only He can give. This is a Christian's vocation!

Today our schools are largely concerned with the vocational selection and training of their pupils. Even in some junior high schools brief courses are offered in various fields to acquaint boys and girls with the sort of work required by different vocations. There are brief courses offered in such a variety of subjects as creative music, art, woodshop, sewing, cooking, mechanical drawing, metal shop, public speaking, and others. But there is one vocation in which no course is offered, the Christian vocation. Strange that we should pay so little attention to what should be every man's vocation!

This morning you are receiving vocational

guidance and training. Though the Church does not advertise itself as a vocational guidance center, that is one of its functions. It provides training in the Christian vocation.

Countless books have been written to give vocational guidance; but the Christian has one vocational guide, the Bible.

I.

The Christian's vocation, to be a blessing, is not a part-time job to be pursued after hours or only in spare moments. Peter said, "This is your vocation." He did not say, "This would be a good avocation for you."

The difference between vocation and avocation is the difference between the drawing board over which a man sits all day in the office and the motor he putters with when he comes home at night. It is the difference between a woman's household duties and her favorite hobby. Christianity has to be more than a hobby to be indulged in during off-hours. It must be more than a pleasant way to spend a part of a day once in a while. There are no off-hours from Christianity. It is a way to spend a life and an eternity.

In our Vacation Bible School I tell stories of famous contemporary missionaries. One of the best-liked is the story of Brayton Case. Once, as a young man, Brayton Case was sitting on his horse on the top of a knoll on his uncle's ranch in California. His mind drifted back from the fertile California fields to Burma, the country where he had been born of missionary parents.

His thoughts turned from the broad-backed, lazy hogs in his uncle's pens to the skinny, ever-active pigs of the Burmese people. He thought of his uncle's heavy-breasted, heavy-laying hens; then he remembered the long-legged, athletic, never-laying chickens of Burma. He could not help feeling that he must go back to Burma bearing the news of the Bread of Life and bearing the news, too, of new methods for producing more abundant bread for this life.

So Brayton Case became an agricultural missionary to Burma. There he did the work of a missionary in the usual sense. But he also taught people to garden successfully and efficiently. He was instrumental in replacing the razorback hogs of the Burmese with heavy American varieties and the athletic Shanghai chickens with superior American breeds.

People so linked this part of his work with his regular missionary program that they began calling their new produce, "Christian vegetables;" their new pigs, "Christian pigs;" their new chickens, "Christian chickens."

That is how a man's Christian vocation should be linked with all the rest of his life. A man's Christianity ought to be to the rest of his life what salt is to his food. It must give flavor and zest to his whole life. A Christianity that leaves you flat is as futile as "tasteless" salt. The Master said, "You are the salt of the earth. But if salt becomes insipid . . . it is fit for nothing, fit only to be flung outside and trodden under foot."

If your Christian vocation does not savour your whole life, throw it out! It is worthless. Christianity as an avocation—a whim to be indulged occasionally, a hobby—is worthless. Get rid of it.

Christianity is your vocation, that means work. You may play with an avocation, but you work at a vocation. God, Himself, cannot do some things unless men work. Will a man say that when God wants bridges and tunnels, wants the lightnings harnessed and cathedrals built, He will do the work, Himself? . . . God stores the hills with marble, but He never built a Parthenon; He fills the mountains with ore, but He never made a needle or a locomotive. Only when men work can some things be done.

God bought the souls of all men for His Kingdom, with the blood of Christ, but God alone does not build His Kingdom in the hearts of men. We are the instruments of God, in speaking His Word, in proclaiming His Grace, in testifying to His Power. That is our vocation.

The angels on the night when Christ was born sang, "Peace on earth, good will to men." But God alone does not make peace. That night He gave the Great Peacemaker, but *we* must work to make peace. That is our vocation.

Stradivarius says in George Eliot's poem,

'Tis God gives skill

But not without men's hands: He could not make

Antonio Stradivarius' violins
Without Antonio.

If Christianity is your vocation, you haven't time to doodle with it as you might with an avocation. Doodlers are not blessings to anyone; they do not inherit blessings. Workers do!

II.

Take the word, "Vocation." By changing a single letter in it, you change the entire mean-

ing. Change "O" to "A" and you get vacation instead of vocation. That makes all the difference in the world. Yet, that must be the way some folks read the Bible, "This is your vacation."

We need periods of relaxation, vacations. Even in our church year we recognize that people need a change at times. Christmas, Palm Sunday, Easter and Pentecost provide days when we can bring emotions to a high pitch. But we don't try to keep them at that same exhilarating level. Before the year was half gone, both congregation and pastor would be exhausted if they tried to run along at the Easter emotional level all the time.

There may be periods of leveling-off in our spiritual life, but no vacations! In secular fields few can take vacations whenever they like. A man's vacation period is determined by several things—the amount of work to be done and the number of workers at hand to share in it. Vacations also depend on official approval. Few people could expect to find their jobs waiting for them if they took unauthorized vacations whenever the mood struck.

There are no vacations from the Christian vocation. The time never comes when we can be spared from Kingdom-building. There is always work to be done. In your Christian vocation you will never hear God say, "Take two weeks in August," or, "Take the month of September." Ours is a vocation without a vacation.

When President Harding died, vice-president Coolidge was visiting on his father's farm in Vermont. As arrangements were being made for the coming induction, Mr. Coolidge considered his father. Thinking that his father would be pleased to go to Washington to see him take the oath of office and to participate in the festivities, he asked him to be his guest.

But the older man only nodded toward his farm and said, "No, son, this is my job."

If we took that attitude—"This is my job."—then the Church could really sing, "Like a mighty army moves the Church of God!" Then we would have no worries about those who go AWOL from the army of the Lord, vacationers from Christianity.

III.

Christianity is more than an avocation, a hobby. It is a vocation. A vocation without a vacation. But there are some people who have never taken a vacation from Christ who still have a wrong idea about their vocation. They seem to think of it as a sort of vaccination.

(See page 356)

LABOR SUNDAY MESSAGE, 1950

LABOR Day 1950 finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have no abiding peace, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life.

Science has shown us how to split the atom with devastating results and we may now be on the verge of creating a weapon of even greater destructiveness. But millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. These surpluses, however, must be regarded in significant part as artificial, since the problem is largely one of balance between the food we produce and the incomes of those who would consume it. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world.

There are those who would have us believe that insecurity and suffering are the price that we must inevitably pay for freedom. But the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is inevitable. Men can live nobly even in want and adversity, but no man can live nobly who is responsible for keeping another in that condition.

We have a justifiable pride in the freedom of the economic system which prevails in our country today and in the tremendous achievements of American industry. However, at the present time our economy is in part being maintained at a high level of production and employment by expenditures for national defense to which a substantial proportion of our energies is being diverted. This is a challenge to the Christian conscience. We must never allow our economy to become habitually dependent on artificial supports of this kind. Rather, we must strengthen and improve those elements of our economic system which will enable us to maintain continued high levels of employment and productivity without such sup-

ports. To do this we must declare unrelenting war on poverty, ignorance, greed, and prejudice.

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of our life, whether we are employers or employees, housewives or farmers.

Millions of American workers, including large numbers from organized labor, are church members. And yet, aside from them, too few church people understand the problems of wage earners. Too few church people are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few church people are familiar with labor's contribution to industrial progress and peace through collective bargaining.

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degree of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business. In other words, they want recognition as human beings.

Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God
(See page 356)

The Editor's Columns



BEYOND OUR WALLS

IN THIS terrifying era, when, as Dr. Einstein says, "... radioactive poisoning of the atmosphere, and hence annihilation of any life on earth has been brought within the range of technical possibilities," Paul's reference to possible offense caused by his eating meat, gets lost in the shuffle, as do most others bearing upon man's relation to his fellowman, and this, that "progress" may pursue its uninterrupted way.

With the arrival and detonation of the H bomb, there may be no brother either to offend or to keep if the potentialities of our scientific advance in the manly art of self-defense reach the heights of "perfection" our scientists foresee. Yet, up until such time as man goes in for complete self-destruction, the query will still stand, "Am I my brother's keeper?" and the subtle influence of any life upon others into which it comes with even the most superficial of contact, flows on unalterably widening or narrowing streams of character, forming ox-bow lakes of opportunity or stagnation, and ever sweeping on down to the sea of personality, on the shores of which it builds vast deltas of sterile or fertile silts of decision for weal or for woe.

She pencilled on the cover-page, "Please see page one for what you inspired." Nicely boxed and set, predominant on a page it shared with the Table of Contents, it began, "The children were ready to be tucked into bed. As I opened the windows I noted that our next door neighbor was playing the piano. His music could be clearly heard though I saw that his windows were closed. It had never occurred to me that perhaps my own practicing penetrated beyond our walls."

Ah, but it always does. Keep your windows closed if you will. It is to no effect, for what you practice in any phase of this complex life, like Ole Man River, just "keeps on rollin' along", whether those walls be of wood and plaster, or walls of the soul, makes no difference. What you practice—you are, and as has been said before, what you are speaks more loudly than what you say. As a man thinketh in his heart, you know. As a man thinketh in his heart, just so does his influence go out, and on, and on, and will until Time ceases to be.

A minister, lax in his practice, means a people lax in theirs, a parish lax in its, a community lax in its, a city lax in its, and a nation and a world the compounding of the whole.

It is become trite to say "what our country needs is a deeper spirituality." The corners of that observation have already been blunted round from the thoughtless handling it has received. Obviously it is something to work for rather than to shout about.

Before the country may be spiritually minded, the cities, the communities, the parishes, the people, yes—the ministers must be spiritually minded. In government the blind may presume to lead the blind, but in the Church—never.

The end of every church activity, the object of the Church's existence, the target at which she must aim, is spirituality, yet here, as in so many other cases, the bull's-eye is the least worn part of the target.

"It had never occurred to me that perhaps my own practicing penetrated beyond our walls."

It always does!



THE CHURCH AT WORK

SUNDAY MORNING SERVICE

Sponsored by THE EVANGELICAL LUTHERAN ST. JOHN'S CHURCH
BUFFALO, N. Y. :: MARTIN J. HOEPPNER, Pastor

— in —

SKY-WAY NIAGARA DRIVE-IN THEATRE

Niagara Falls Boulevard, north of Sheridan Drive



SUNDAY, at 10:15 A.M.

We shall hold the regular service at this location and we hope to enjoy this wonderful privilege to worship God in the open. **EVERYBODY IS WELCOME** and we hope that you will invite all your friends and neighbors — Everybody — to this unique innovation.

You remain seated in your cars, loud speakers are installed into each car.

No charge for the cars and you may dress as you desire.

SERMON BY PASTOR HOEPPNER: "Go—Work—Today—In My Vineyard."

SPECIAL MUSIC BY ST. JOHN'S VESTED CHOIR: ADDISON W. BUESCH, directing

Why Not Ask Some of Your Fellow Members to Be Your Guests in Your Car That Morning? If You Have No Car, Why Not Ask Someone Who Has One to Take You As His Guest?

Rev. Hoepfner writes as a matter of information to any minister who may be interested in undertaking services in a Drive-In Theatre: "You may be interested to know that the local Council of Churches has been made the 'booking agent' for future Drive-In-Services so that there will be no question of trouble for the owners of the Theatre. These owners, by the way, have offered both their 'Skyways—Niagara Falls Boulevard' and 'Lake Shore Road' free for these services and so the matter of these services should grow quickly."

Citizenship Day

Need for awakening citizens of our nation to the privileges and responsibilities of CITIZENSHIP is apparent in every community, and as ministers, we have a peculiar and specific responsibility for teaching young people the meaning of active citizenship, and focusing the attention of town, city, and county residents on Citizenship, from the standpoint of American Youth, will have a wholesome and salutary effect upon both young and older people.

Manitowoc, Wisconsin, was the first community in the Nation, it is believed, to undertake a county-wide induction of its young, twenty-one year-olds into full citizenship at a public demonstration in May of 1939, the fulfillment of a dream harboured for many years by Dr. R. J. Colbert, director of the University extension division's social science department.

"Whipping up an eagle-screaming sort of Americanism,—a false patriotism—is not the aim of true citizenship," according to Dr. Colbert, and he remarked before a class of adults studying Public Affairs Administration, that America "is in need of something to enliven citizenship." Later as the outline for the county-wide plan took form, Dr. Colbert announced—

"What we hope to do is to acquaint the new citizens with their government . . . because most of the tax dollar is spent at home, our emphasis is placed on the local unit of government. We try to show our young people how they can get the most out of their government for the welfare of the community, and its individual citizens. If we can encourage and stimulate discussion and inspire and create a more dynamic enthusiasm in government affairs, I believe we shall have made a big step toward our goal.

CITIZENSHIP DAY exercises, when 700 young men and women residents of Manitowoc County, Wisconsin, who had reached the age of 21, were publicly inducted into full citizenship, climaxed a five-month-period of instruction and preparation for this event, under 38 individual group leaders. County and municipal officials, businessmen and women, teachers, ministers, and public spirited citizens conducted classes in town halls, city schools, court houses, and other available space.

Citizenship Day was a serious and memorable event to Manitowoc County residents, and included patriotic numbers by local bands, the display of flags in number, an address by the president of the University of Wisconsin; presentation of the 38 group leaders by the governor of the sovereign state of Wisconsin; administering the oath of allegiance to the Constitution of the United States of America, and

the Constitution of the state of Wisconsin by the Chief Justice of Wisconsin. The oath of allegiance sworn to by each of the 700 young citizens is:

"I do solemnly swear that I will support the Constitution of the United States and the Constitution of the state of Wisconsin and the laws enacted pursuant thereto, and that I will faithfully discharge the duties and obligation of a citizen of the state of Wisconsin to the best of my ability."

How To Preach To Youth

"How should a young clergyman preach to his young people to win them for religion?"

This question, addressed to the late S. Parkes Cadman, is of vital interest today to every minister, as it was when Dr. Cadman made the following suggestions:

"Do NOT—

Patronize them

Use pietistic phrases

Stand aloof from their cherished ideas

Let them feel that you are consciously superior

Fail to remember that they have penetrative insight

Nor fail to remember that of all humans young people are *most* human

"Realize—

That they cannot be flattered nor upbraided

That they can be challenged to reach any heights

"Herein lies the minister's method of approach to YOUTH! What would happen to world progress if it depended upon sedate methods and static attitudes of older groups? Young people *begin* where we *quit*. Young people see a paradise where we see a pit. They are too recently from the Creator's hand to doubt their sufficiency for any fight, and we all know they are never happier than when in a fight up to their necks.

"So, speak to them from the pages written on your own heart by the pen of experience; put yourself in their place; visualize their needs, sympathize with their purposes and come down like an avalanche on meanness, subterfuge, perfidy, and lying. Every minister has a GREAT MINISTRY ahead of him in this field among the young, which should yield a harvest of promise for the spiritual awakening of the nation and world."

United Nations Week October 16-24, 1950

An 8-page guide in leaflet form for the observance of United Nations Week has been

issued by The Church Peace Union, and is entitled:

Program Suggestions for Churches,
Synagogues and other Religious
Organizations

Single copies of the leaflet may be secured free by writing to The Church Peace Union, 170 East 64th Street, N. Y. 21, N. Y. In quantity they are 1c each. The leaflet includes program plans, sermon suggestions, reference sources, and project suggestions, and is available at this early date so it will receive wide distribution and use.

The Art Of Writing

"Fundamentals of Good Writing" by Cleanth Brooks and Robert Penn Warren, Harcourt, Brace, \$4.75, may help in the business of writing sermons. A reviewer quotes the authors, both of them professors who practice what they preach, as saying, "that they offer no easy formulae for successful expression of thought in written word. To write well, you must first think straight, and straight thinking is not easy."

Every builder and writer of sermons knows this to be true, and may profit by what the authors of this volume present—analysis of both good and bad writing; they show the reader what to do, and what not to do, and further, they take a passage and write it several ways, each version better than the foregoing one, and point out how the improvement is made.

Building The Christian Home

This is the title of a leaflet, $3\frac{1}{2} \times 5\frac{3}{4}$ ", 32 pages, 10c, written by Oscar E. Feucht, published by Concordia Pub. Co., which may help you in preserving or rebuilding a Christian home.

Other leaflets which may interest you are available also from Concordia Pub. Co.

"St. Paul's letter to the Ephesians," an interpretive paraphrase by Ewald M. Plass, Prof. of Christian Doctrine, Concordia College, Milwaukee, 28 pages, 10c.

"Lutheran by Conviction," four page leaflet, 5c.

"How We Got Our Bible," by J. M. Weidenschilling, 16 pages, 10c.

Maas Symphonic Carillon Recordings

A series of recordings of sacred music, 10", 78-RPM Vinyl, suitable for any standard phon-

ograph or record player, is announced by Maas Organ Company. (See index for page number and address). Of special value to Churches and other institutions equipped with amplified tower music systems, such as the Monobell, the series includes some of the most popular hymns and carols, retail \$1.85, among them:

Rock of Ages
Onward Christian Soldiers
Adeste Fideles
Hark the Herald Angels Sing
Blest Be the Tie that Binds

All were made with the Maas 50-bell Symphonic Carillon, a new instrument, recently perfected, which does not replace nor make obsolete the Maas Cathedral Chimes and Amplified Tower Chimes, but is an addition to the extensive line of Maas chimes, bells and organ harps. Full details and list of recordings may be had from Maas Organ Company.

Religious Film Catalog

A catalog of Films for Church and Community use, price 50c each, may be ordered from:

The Religious Film Association, Inc.
45 Astor Place
New York 3, New York

The Sunday School Superintendent

"The New Superintendent" by J. B. McMichael, has been added to the list of helpful books on Sunday School work, published by Knox Press, Richmond, Virginia. This latest in the series has 45 pages, paper covers, 50c. Others in the series are—

The Superintendent Wants to Know,
Campbell.
The Superintendent Faces His Task,
Ross and McRae.
Improving Your Sunday School, Veith.
Improving Your Church School, Powell.

The Basic Bible

A new translation of the Old and New Testaments in basic English, (a vocabulary of 1,000 words) printed in 910 pages, two-columns to the page, in beautiful, legible, small type, is made available through the Dutton Company at \$4.50 a copy.

A leaflet giving information about *The Basic Bible*, named here, is available on request without obligation. This volume is for men, women and young people in every walk of life who seek to know or interpret the real meanings of the Divine Scriptures.

Local Congregations Sharing With Church-at-Large

How do we think of our contributions for the work of the Church-At-Large?

In order to understand better this matter of supporting the work carried on outside the local congregation, we need to examine the several terms used to present the need to individual congregations.

The word "Tax" is used by some, but it should not be, because that word represents coercion by governing bodies, and the Church-at-Large has no such power over individual congregations, nor would it want it. "The power to tax is the power to destroy!" "Tax" puts the whole matter on a legal basis rather than on the basis of Christian stewardship.

Perhaps slightly less objectionable, but with the same meaning, is the term "assessment." The only difference is that every congregation is *assessed* on an equal basis, which is not indicated nor suggested with the use of the word "tax."

"Dues" is another word used, and the plan is that used by lodges, service clubs, and other general organizations. The idea is that of a set amount for every member. This term is familiar to Church members, but the difficulty in using it in the Christian Church is that we are also familiar with the practice of dropping members from the role of organization memberships if "dues" are not paid. This is not done in the Church.

"Apportionment" is a word in wide use, the idea being that every congregation takes part in the over-all effort, according to ability and membership, based on the needs of the Church-at-Large. The word "apportionment" has a churchly sound, but the chief difficulty is that few people are familiar with it, and fewer understand its full meaning.

"Benevolence" is used widely among churches, meaning "extending help to others," based on the Latin, "Good Will." However, to the individual member it is confusing if applied to support for the work of the Church-at-Large, because the word *benevolence* covers a member's full support to the church, local and all other needs, and it is not specifically for "at-home" or "at-large" causes.

"Income objective" was the term adopted some years ago by one denomination, and it is technically unimpeachable, being equivalent to the word "goal" but it sounds like a twenty-five-cent word, and not likely to be popular with individual members.

"Obligations" is not too bad, because it covers what we are expected to do for the church-at-large. However, the word has the

negative quality, in that it reminds one and all of the obligations already confronting us, and we are not looking for more.

"Missions" is used widely, and it is a fine word, but it is a word for only a portion of the activity of the church-at-large, hence is only half-correct when applied to educational and other forms of work undertaken by the church.

"Sharing" is the very best word, because the money given to the local congregations is *shared* with the church-at-large. The idea to be stressed is that a person should be interested in the local congregation, but more than that, should be deeply concerned in the whole work of the church, everywhere in the world.

Sharing has a strong Christian emotional appeal, because Christians are taught to share what they have with others. Giving to the church is sharing what we have, and this in turn is shared to carry out the worldwide activities of the Church in advancing the Kingdom of God on earth.

—Rev. Howard A. Kubnle,
72 Main St., Binghamton, N. Y.

Calendar of Interdenominational Meetings in the Fall of 1950

Ministers interested in having a schedule of "Interdenominational Meetings" for the months of September through the close of year may secure information by addressing:

Inter-Council Field Dept.
297 Fourth Avenue
New York 10, N. Y.

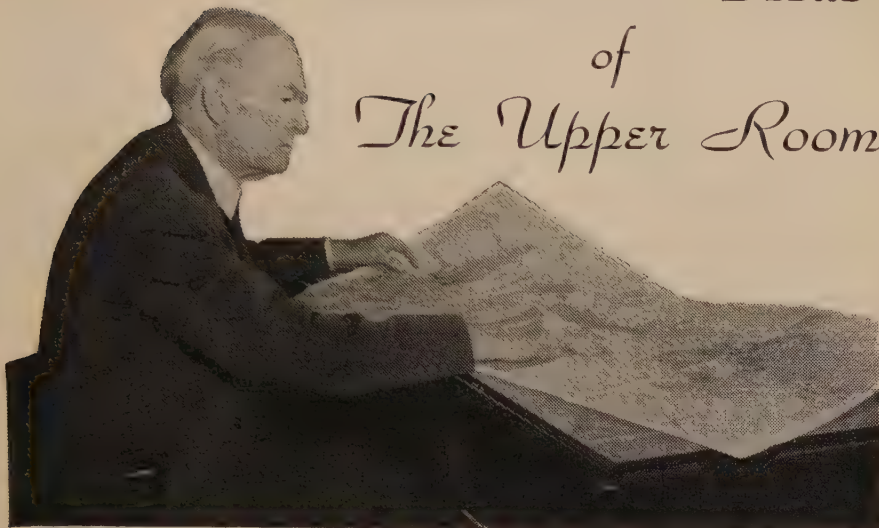
Public Wants More Top Businessmen In Government Jobs

The American people prefer to have more of the business-executive type in the Government at Washington, according to a release by Drs. Henry C. Link and Albert D. Freiberg on behalf of *The Psychological Barometer*, July 10, 1950.

The Psychological Barometer is a nationwide urban survey of public opinion and buying habits. On this question, interviews were conducted in 129 cities and towns throughout the country. Asked to express a choice from among labor leaders, business executives, lawyers, college professors, professional politicians or other types, 47% of 2,400 adult men and women specified the business executives.

The Question asked was: "What kind of men do you think we need most in the Government in Washington? labor leaders, business executives, lawyers, college professors, pro-

International Issue of The Upper Room



*"The work which centuries might have done
must crowd the hours of setting sun."*

John R. Mott (above) thus epitomizes the urgency that faces Christians today.

Emphasizing the world brotherhood of the Christian faith, devout Christians from all quarters of the world (including 37 countries) have collaborated to produce this inspiring and heart warming International Number for September-October (12 editions).

This issue of *The Upper Room* will delight and thrill you. It is an effective means of teaching the universal need of Christ. It gives testimony to the basic faith of Christians. It provides a practical method of presenting the evangelistic and missionary message of our time.

Comments on the International Number of last year were like these:

I have a deepening appreciation of the vital importance of The Upper Room.—John R. Mott

As you read testimonies from all parts of the world it makes you realize the universality of Jesus.—Richmond, Va.

It surely helps to broaden our horizons and strengthens the bonds of fellowship.—Toronto, Canada.

The fact that there are Christians thinking and praying, just as we are, all over the world is a revelation to us smug Americans.—Berkeley, Calif.

It makes one realize how widely read The Upper Room is and how "all one family we", the children of God, are — even though widely separated by distances, languages and customs.—Nassau, Bahamas

Place your order now for the International Number of *The Upper Room*. Single copy, 10 cents. Ten or more copies to one address, but five cents each. Individual subscriptions, 50 cents per year (six issues).

THE UPPER ROOM

The World's Most Widely Used Devotional Guide

1908 Grand Avenue

Nashville 4, Tenn.

FOR YOUR RURAL CHURCH

The bulletins listed below will be of help to all rural ministers and their congregations. They are publications of the Department of the Rural Church, Drew Theological Seminary.

THE HOME OF THE RURAL PASTOR

A study of 1171 parsonages. Contains suggestions for improving parsonages, also plans for new ones. 70 photographs. 112 pp.
() 1 copy 40c, () 3 copies \$1.

MEN WORKING

Discusses 60 different kinds of work laymen are now doing to improve their church property. 72 pp. 58 photographs. () 1 copy 30c, () 4 copies \$1.

THE CHURCH AND THE LAND

A study of 412 families showing the relation of Land Ownership, Soil Conservation, the Standard of Living and Church Activities. 44 pp. () 1 copy 25c, () 5 copies \$1.

THESE MY BRETHREN

A study of 1542 Negro families and 570 Negro churches in the rural south. 104 pp.
() 1 copy 40c, () 3 copies \$1.

ONE FOOT ON THE LAND

Stories of 16 successful Rural Churches. 96 pp.
() 1 copy 30c, () 4 copies \$1.

NEW MINISTERS

A study of 1978 ministerial students. Helpful to pastors and Sunday school teachers in enlisting young men for the ministry. 32 pp.
() 1 copy 15c, () 10 copies \$1.

COOPERATIVE CHURCHES

A study of 635 experiments in church cooperation. 76 pp. () 1 copy 25c, () 5 copies \$1.

THE ART OF CHURCH COOPERATION

The Group Ministry, the Larger Parish, the Allocated Field, Mutual Exchange of Churches and the Federated Church. 64 pp. () 1 copy 30c, () 5 copies \$1.

These bulletins may be ordered at the prices listed from the Rural Church Department, Drew University, Madison, New Jersey. Check in the parentheses (X) the bulletins desired. Cut out and send with stamps, postal order or check. Be sure to include your name and address.

fessional politicians, or other types?"

Business executives were mentioned more frequently than all the other types combined.

| Choice | Total |
|--------------------------|-------|
| Business executives | 47% |
| Lawyers | 11% |
| College professors | 10% |
| Labor union leaders | 8% |
| Professional politicians | 6% |
| Other types | 1% |
| Uncertain | 21% |

Even among union families, business executives were preferred twice as often as labor union leaders. The latter were chosen three times as often by union-family members as by nonunion respondents.

| Choice | Union Families | Non-union Families |
|--------------------------|----------------|--------------------|
| Business executives | 30% | 54% |
| Lawyers | 11% | 12% |
| College professors | 13% | 8% |
| Labor union leaders | 16% | 5% |
| Professional politicians | 6% | 5% |
| Other types | 1% | 1% |
| Uncertain | 27% | 19% |

Korea

Probably no one is so naive as to fail to understand the development in Korea. Communism, which was hell-born, is challenging the forces of Christianity and civilization by assaulting a weak member of the Family of Nations.

The reaction of the average American citizen is a bitter one: "Every time peace-loving peoples try to get settled down to the business of making the world a better place to live in, some gangster government starts a fight!" That is a simple way to look at it, and yet not so simple after all, because that's just exactly the fact of the matter.

Wouldn't it be a good thing to begin right now to strengthen the United States? We might quit throwing money around like a drunken sailor in uneconomic private and public expenditures. We might get back to a sound basis of moral idealism. We fought the last war with one shoe off; maybe if we begin right now to use elementary common sense, the same kind of common sense that a football player or even a prize-fighter uses in training, we might get by without fighting another war at all.

In the meantime, just give a little thought to the fact that this whole weak international situation was created at a conference where the vodka was flowing freely.

—Board of Temperance of The
Methodist Church,
100 Marland Ave., N. E.,
Washington, D. C.



THE PULPIT



DISCOVERY BY EXPERIENCE

A. WALLACE COPPER

Text: Matt. 11:29.

IN THE beginning of the ministry of Jesus questions were raised by John the Baptist regarding His validity. After heralding the coming of the Messiah, John wanted to make certain the Master was really the one he had predicted. Jesus said to the disciples sent by the forerunner, "Go tell John the blind receive their sight, the lame walk, the lepers are cleansed, and the poor have the gospel preached to them." Evidently the followers of John had observed these miracles, for Jesus said, "Go and show John again those things which ye do hear and see." Having followed Him for a short time they were ready to report observed facts.

Later in the eleventh chapter of Matthew the Master said, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." Then Jesus went on to say to those about Him, "Come unto me," and "take my yoke upon you and learn of me."

It is obvious the method for knowing used by the disciples of the Master is the only one by which men can know spiritual realities. It is when we yoke up with Him that we learn of Him. When the emissaries of John walked with Him in Galilee they heard with their ears the word of life; and with their eyes they saw the lame, the blind, the halt restored. Their report was not hearsay. It was experience.

I.

It is a fundamental fact we learn about what we yoke up with. Whether it is in business, politics or academic pursuits, man never learns by following afar off. Those who criticize the church most know it least. Those who get under its burdens, who identify their lives with it, understand and love it. They are the ones

Upper Darby, Penna.

who can sing, "The church's one foundation is Jesus Christ the Lord."

The method previously pursued in economic enterprises was a person served as an apprentice. He identified himself with a business and learned varied facts connected with. In spite of the arduous study involved in legal preparation a lawyer only finally learns the meaning and involvement of law by the practice of it.

So it is with Christ. Nothing can take the place of doing His will. We learn by walking with Him. The meaning of forgiveness cannot be ascertained by intellectual deductions. It is only after one has been unwarrantedly hurt, and grieved of soul and mind because of it; then with Christ's spirit has totally forgiven, that one really knows the meaning of forgiveness. When Paul said, "Love suffereth long and is kind, love envieth not, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things," he was speaking from experience. He had with Christ's power put love to the test and discovered its meaning.

We live in an age in which multitudes are not willing either to be used by Christ or to be of use to Him. Religion to millions is theoretical. The vast majority believe in God, but for many belief is abstract. They look at the world and see its law and beauty. Logically they realize order does not come from chaos, purpose is not the fruit of oblivion, intelligence is not the by-product of unknowing material. However, they do not give themselves to God, their wills are not surrendered, their abstract belief does not govern basic decisions and purposes. They cannot know God's greatness or His presence, they cannot realize His fullness in Jesus Christ until they obey His words, "Come unto me," "take my yoke upon you and learn of me."

Dr. Murray G. Ross has written "Religious Beliefs of Youth." It is the report of a survey of young people from eighteen to twenty-nine

years of age who are identified with the Young Men's Christian Association. The conclusions of the survey are shocking. The author states eighty per cent of the young people believe in God, but a majority do not know why they hold such a tenet. Their belief is an abstract idea. Religion, for the most part, does not enter into the rendering of life's crucial decisions. Dr. Ross states the majority have no desire to be identified with causes, enterprises, organizations to the extent of yoking with them and getting under the burden of their objectives.

The issue of the church is clear. Youth must be guided to experiment in spiritual values. Their conception of reality must not be one given to them, but rather one they have secured through experience. What they need is not so much the answer, but the stimulation and guidance to find the answer. It is only by consecration, by walking with Jesus in His way that young and old can learn of Him.

The Journal of John Woolman tells of a meticulous, sensitive life. In many respects his way might in detail seem strange to our modern pursuits. Yet for him religion was real. He learned God's will by doing it. One day, while working as an apprentice in a store, he was asked to make out a bill of sale for a Negro slave. He did so with trembling heart. Through prayer he became convinced slavery was wrong; that all men were children of God. Later when he was asked to write the wills of men which involved the transfer of slaves, he refused.

It was not long until he began to sow seeds of abolition. On horseback, traveling through the colonial forests of America, in the face of danger, he proclaimed the right of all men to be free. He died in 1752, but the seeds he sowed reaped the harvest of abolition a century later. This identification of his life with abolition was the expression of his religion. When a man yokes up with Christ he never knows into what channels of service he will be led.

When we yoke up with Christ not only do we learn of Him, but we also learn of the character of God. Our knowledge of God is here again not an abstraction but an experiential possession. Dr. Ramsdell in "The Christian Perspective" makes it clear Jesus came to reveal God's goodness. The purpose of God through the centuries was to make known His goodness to men, and to give them the power to follow His way.

This goodness was partially revealed by the writers of the Pentateuch, the wisdom writers and the prophets. It was only in Jesus that

the goodness of God was fully revealed. At the cross, over against the inky blackness of man's hate, God's redeeming love through Christ shines like a resplendent light.

The Master made it known in the beginning of His ministry, that He had come to make known the Father. He said, "He that hath seen me hath seen the Father." In His prayer in this chapter of Matthew, He said, "No man knoweth the Father save the Son, and he to whom the Son will reveal Him." In Jesus, in a special sense, was the incarnation of God's goodness. When Calvary was over, and the tomb was empty, all men knew what God was like.

The purpose of God was clear. All men who walk with Him, to whom He is a real presence, know He wants the spiritually blind to see, the spiritually deaf to hear, the spiritually lame to walk. He is the Father who stands at the gate with the loving heart to welcome the prodigal home. He is the good shepherd who leaves the ninety and nine secure sheep and goes out to seek and save that which is lost. He is the redeeming love imploring men to sin no more, anxiously waiting for the opportunity to say, "Thy sins be forgiven."

His goodness is so comprehensive that the arms of His love are open to all men whether they are rich or poor, high or low, white or black. He is the sower who sows abundantly, and from the few seeds that take root goes on to fertilize the world. It is He who has written His law upon the human conscience so no man can forget Him. It was the Father through the Son who was saying "come unto me," "team up with me and learn of me." It was through Jesus man has learned that the most vital thing about God is not His law but His love; not His creatorship, but His redemption. It was not through the rainbows on the horizon, nor the sunsets at eventide, but through Jesus Christ, the Lord, that men have learned "God is love."

Anyone who, therefore, yokes up with Jesus not only learns of Him, but through Him knows the Father. Such knowledge is not theoretical, but personal that is realized by walking in the way.

III.

By yoking up with Jesus we also learn of the depth and breadth and height of God's forgiveness. Nowhere in the life of Jesus is this seen so conclusively as at the cross. Calvary is more than a historical fact. It is a perennial experience. No man can learn its meaning except by faith. To give oneself to the crucified Lord is to learn what forgiveness means.

It is possible for a man to make restitution for many things he has done. Money taken wrongly can be given back. The personal injury of a fellowman can be apologized for, and the wound healed. However, there are many things man cannot make up for; a deed done cannot be undone. Man's ability to make restitution is limited. Where can a man find forgiveness for the things for which he cannot make up? Unless someone can forgive him, unless there is a power that can wipe the slate clean, then where is man?

Redemption does not absolve man from making restitution that is within his limit. It is at the cross he is forgiven of everything. He is forgiven of the things he can and cannot make up for. "Though his sins were as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool." It is no wonder the ages have declared that the crucified Lord, through whom such redemption is available to all, is the world's Savior.

When we yoke up with Him we learn of Him, and in so doing we learn of the character of God. Finally, we discover the purpose of His coming; namely, to show men the Father, and to save the people from their sins.



PRAYER MAKES A DIFFERENCE

AARON N. MECKEL

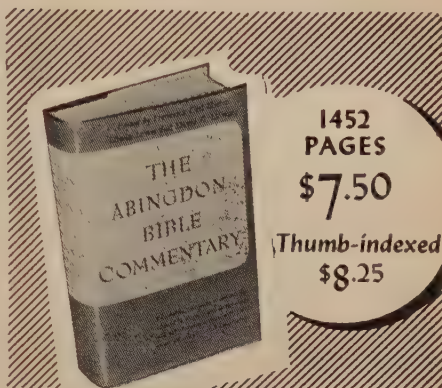
Text: Acts 12:5. "Peter, therefore was kept in prison, but prayer was made unceasingly by the church, unto God for him."

THIS text is exciting. It shows a battle in array. Herod is on the one side, arresting and apprehending those early Christians. He had already killed James the brother of John and now he was after Peter. To please the political powers he puts him in prison. But was that all? No! That's one side of the battle line. Now see this other side, this great counterforce and power, lifted up through the prayers of God's people. Peter was kept in prison, but "prayer was made for him unceasingly by the church."

That battle still goes on in the world. Herod never realized he was in for something. He perhaps thought "Well, these Christians are easily discouraged." But, that early church was great and powerful! You touch one man and

First Congregational Church
St. Petersburg, Florida

August, 1950



THE *Complete, Concise* AUTHORITY

This is the authoritative work that ministers and serious-minded laymen have long sought. Based on sound Protestant scholarship, it is the complete one-volume Commentary.



Actually, the *Abingdon Bible Commentary* is a condensed Bible Library—five helpful, fact-filled books of over 1400 pages within a single binding. The five titles are: *Articles on the Bible as a Whole*; *Articles on the Old Testament*; *Commentary on the Books of the Old Testament*; *Articles on the New Testament*, and *Commentary on the Books of the New Testament*. This great work was edited by three nationally recognized men—Edwin Lewis, David G. Downey, Frederick Carl Eislen, assisted by more than sixty famed associates.

At all Bookstores

ABINGDON-COKESBURY

Order from Your Bookseller

*Enclosed find \$_____. Send me the ABINGDON BIBLE COMMENTARY.

_____ Regular Edition, \$7.50

_____ Thumb-Indexed, \$8.25

NAME _____

ADDRESS _____

CITY _____ STATE _____

* Please add Sales Tax if applicable in your State

you touch the multitude. You throw one man into prison, a multitude were on their knees immediately praying to God for his release. Hear the outcome of the battle. "And Herod died and was eaten with worms; but the word of the Lord grew and multiplied."

Contrast the power of the early church with our present day timidity about prayer. A lot of people have stopped praying. Nothing seems to come of it, so they stop. A good many others go through the outer forms of prayer as a ritual. But they don't know it as an inward releasing power. We are reminded of those words of the little girl, who before she went into her bed put a P.S. on her prayer: "And most of all, dear Lord, be sure to take good care of yourself because if anything happens to you, we're all sunk!"

God is here with His power and love to heal you today, and to heal our discordant day of its ills. But God must work through channels and the greatest prayer you or I can pray, is just this, "O God, thou Almighty One, take me and make me the kind of a person those early Christians were, who in prayer became radiant channels through which thou couldst work upon the earth." That's a great prayer. How we need to pray it!

I was at a college recently, and some of the students and some of the faculty were typically skeptical about prayer. I reminded them that we are just beginning to touch the hem of Christ's garment. Then I went on to remind them that Steinmetz said not long before his death, that the great discoveries of the future will be in the laboratory of the Spirit. Great things would happen there if men were alert. I quoted Sir James Jeans, the great physicist, who gave as his conclusion in his book, "This Mysterious Universe," that the universe is much closer to a great thought than to a great machine. Then one of the students said, "Well, if that is the case, if this is an open universe, undergirded by great spiritual laws, then prayer is at least hypothetically possible." I said to that young man. "Oh, yes, but you must know prayer as more than an hypothesis. You must know it as a power in your life, experimentally."

Does prayer make a difference on the personal level? Tremendously! Here in our text is a man named Peter, who had the shackles struck from him and had doors opened before him and was guided by the angel presence of God's spirit into liberty. Peter walked out of that prison. Some of us here this morning aren't arguing. We are making a testimony. Some of us can say with Ghandi, "I'd have been a hopeless idiot long ago if I couldn't

have prayed to God." We're witnessing, not arguing about this. There are people here, with deep cares on their hearts, who could be released from that inner bondage if they learned to pray.

William Adams Brown was one of the most eminently sane and wise men of his generation. He said, "Prayer introduces us to the great Companion who meets our human needs with his divine response. The man who has learned to pray is no longer alone in the universe. He is living in his Father's house." Here is a man who is busy, but he is wise enough to have a quiet time somewhere during the day. He keeps that quiet time faithfully. First of all he opens God's word, for his marching orders of the day. Then he kneels down before God first in the attitude of quiet listening, saying, "I will hear what the Lord God will say unto me." Then he communes, as a child with his father, with the infinite Source of his being, in thought and in word. Now does it make any difference in that man's life? Much, every way. First of all, he learns that prayer is an integrating power in the realm of the mind. That prayer in the name and spirit of Jesus, corrals our truant thoughts, brings them back to the center again, refocusing them about the great spiritual realities. Prayer reinforces the inner personality, strengthens us. Prayer cleanses the inner being of what is wrong there, and opens us up to the incoming tide of God's love. Prayer in the name and spirit of Jesus mightily reinforces us with the power of God.

The man who keeps his tryst with God also feels the radiant presence of the Master drawing close to him. He knows Christ walks with him, talks with him. Some of you have read of the wonderful work of Quentin Hogg in the east end of London. There was a boy there, reclaimed from the streets, by the name of Jem Nichols. After Mr. Hogg had passed away, someone asked young Nichols, "How are you getting along now?" Said he, "Well, sometimes it's pretty hard. But I carry in my pocket where I can always reach it, a picture of Mr. Hogg. And when I'm greatly tempted, I look at the picture, and the look of his face sees me through, and through the grace of God I conquer."

"Prayer introduces us to the great companion who answers our human needs with His divine response. The man who has learned to pray is no longer alone in the universe. He is living in his father's house."

II

For us to leave the subject of prayer there on the personal level would be blasphemous! We need to take the arm of God in ours for

the salvation of our broken, weary world. Look at the text. What do you see there? Do you see a group of men in the upper room just praying for Peter in prison? No. For that early church, not only Peter was in prison. The world, humanity, in its shame and suffering, was bound and shackled. And here are these early Christians, on their knees before God, willingly taking God's great burden and God's great concern for His world upon their hearts.

There's a kind of prayer today that is apt to be selfish if we don't watch it. But here, in this upper room, I see something else: Men not only those lives were released personally through prayer, but men who are working together with God toward larger ends. Remember that ancient who said, "If I could find the proper place to stand I could lift the universe." We ought to be saying that today.

Not only prayer on the personal level then, but prayer on the cosmic level! Why? Because the God who hears and answers prayer is still the Lord of history. He unleashes His power through the prayers of His people. That's what happened when the church was great. We're not as great and good and strong as we are meant to be, today. Here is humanity languishing in prison and the modern church doesn't know sufficiently the transforming power of prayer. I said to a man the other day, "If you believe in prayer, come and join the Prayer

Fellowship." He looked at me amazed. He said, "What for?" I said, "Why, you know the condition of this world; you know that God is waiting to use us as His channels. Jesus said, 'When ye pray, say, Thy kingdom come, Thy will be done in earth as it is in Heaven'. 'Oh," he said, "but such things don't happen any more today."

That's just the point! They should be happening. They happened when the church was great in prayer. John Knox in Scotland prayed, "O God, give me Scotland." And God gave him Scotland. Then see William Cary in London, in his little shoe shop with the map unfurled before him, praying, "Oh God give me India." And God gave him India. Think of Livingstone threading his way through the jungles of Africa, saying, "Oh God, turn the black heart of this continent white through me!" And God did. Or recall Ben Franklin, at the first Constitutional Convention, requesting prayer in order that God might bring the Union into being. And God did. Said Franklin, "Sirs, I have lived long enough to know that God Almighty governs in the affairs of men." Think of the power that could be released here today if everyone of us separately, and then all of us together, would pray for God to use us as His channels to lead this world out again into the light! You see, we're not fooling. This isn't being sentimental, this

PEWS, PULPIT AND CHANCEL FURNITURE



OF *Distinction*

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial,
and Early American designs to
harmonize with every edifice.

Send for illustrated Catalog
Furniture for America's Churches
Since 1897

J. P. REDINGTON & CO.
DEPT. 44 • SCRANTON 2, PENNA.

CHURCH FURNITURE

OF

ECCLESIASTICAL BEAUTY AND DISTINCTIVE QUALITY

DESIGNED AND PRODUCED by

THE JOSEPHINUM CHURCH FURNITURE CO.

DEPT. E. COLUMBUS 7, OHIO

Through the Bible Book by Book

By DR. W. S. HOTTEL

(Chief expositor of the "Christian Life"
Series Sunday School literature. Sample
copies are available.)

These studies comprise a course on Bible synthesis and are designed to make the student thoroughly familiar with the content of Scripture. Shows the inter-relation between the Books of the Bible. An inexhaustible source of suggestive material for teaching and sermonizing.

Approximately 100 pages to each volume

Size $5\frac{3}{4} \times 8\frac{3}{8}$ inches

Uniformly bound in durable red cloth

23-B-05154— Vol. 1—Genesis, Exodus

23-B-05154A— Vol. 2—Leviticus

23-B-05154B— Vol. 3—Numbers - Ruth

23-B-05154C—

Vol. 4—I Samuel - Song of Solomon

23-B-05154D— Vol. 5—Isaiah - Daniel

23-B-05154E— Vol. 6—Hosea - Malachi

Price, each volume, \$1.25, postpaid

Address

UNION GOSPEL PRESS

Box 6059

CLEVELAND 1, OHIO

it be spiritual for the healing of the world?

I couldn't help noticing this week how some of the great atom scientists want nothing to do with the hydrogen bomb for fear of its destructive consequences. Well, the only way to overcome a destructive force is to release a greater spiritual force. And that is where you and I, my fellow Christians, come in. You see, either we abandon the world as a soulless mechanism over to the Herods, or we do what those early Christians did: enter the upper room together, join heart and hand, take a broken world and give it back to God, to whom it belongs, and ask Him to use us for the healing of that world.

A Scotch minister the other day, told about the infidel in his community, before the days of the first world war. The man had scoffed at prayer, scoffed at worship. Then came the war. Now that man, who used to scoff, is sitting in one of the front pews, and when the minister calls the congregation to prayer before God, he can't help but stifle a sob. For out there, swaying back and forth in the great battle of destiny, is that former infidel's own son. And his heart is with this boy. When the crises of life come, we pray! A soldier I spoke with, said, "In time of battle, everybody prays." The time comes when we realize within ourselves an inborn, a grand instinct, which we can trust.

So today we do not despair! We are Christians! We have prayer. It's true the human vessel today is in the doldrums, but all the winds of God are in our sails, if only we realized it. God, teach us to pray again! Hold our hands and our hearts in prayer. "Look Up. And when you do, look with both your eyes." God will hold His world above despair.

"Peter, therefore, was kept in prison, but prayer was made unceasingly, by the church unto God for him." Let us pray!



GOOD ENOUGH FOR ME

J. A. DAVIDSON

Text: Matt. 7:24-27.

THE Sermon on the Mount finishes with what experts on public speaking call a "clinger". A clinger hits the nail squarely on the head and drives it home. No part of a speech is more important than the closing

Wiseton United Church
Wiseton, Sas., Canada

GOWNS PULPIT·CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS
EST. 1912

BENTLEY & SIMON:

7 WEST 36 ST. NEW YORK 18, N.Y.



is being utterly realistic. The Statesmen are saying, "we can't do it." The Scientists say, "we can go ahead but we're apt to destroy the world." Leading men are speaking of the coming eclipse. What kind of eclipse will that be? Will it be material for destruction? Or will

section. In it the theme should be summed up and sharpened, and thrust forcefully into the hearts of the hearers. Campbell Morgan, an eminent British preacher of some years ago, said that the last sixty seconds are the dynamic seconds in preaching. The Sermon on the Mount finishes with sixty tremendously dynamic seconds. Jesus closes with a powerful clincher, and there can be no misunderstanding of the meaning of His message.

The Sermon on the Mount is simple and straightforward. In fact, we are easily fooled by its simplicity. Have you ever heard a person say, "The Sermon on the Mount is good enough for me"? Usually when people talk that way they are expressing their impatience with what they deem to be the unnecessary complexities of Christian doctrine and church life, and they feel that in making such a bold assertion they are being just a little superior to the people who bother about such things. There are some saintly people who are genuinely above such concerns, but I suspect that most of the people who make such statements are simply looking for an easy faith, a religion that isn't too demanding, and I wonder if they really understand the immense simplicity of the Sermon on the Mount.

That great sermon was addressed to disciples, and not to the general public. It is not what we would call an evangelistic sermon, aimed primarily at the unconverted. Rather it is a pastoral sermon. It is for those who would live the life of discipleship, and it has to do with what that entails.

It opens with those gracious promises which we call the Beatitudes. They are followed by a fairly long section dealing variously with the responsibilities of discipleship. That teaching is eminently simple—but I wonder if it is the kind of simplicity which the good-enough-for-me enthusiast desires. Perhaps, if by chance it really is splendid, but perhaps a trifle impractical in places! Then comes that great lesson on prayer which is illustrated by the model prayer called the Lord's Prayer. After that we find Jesus' teaching on care and anxiety. The simplicity seeker will applaud that—why even modern psychologists give that their stamp of approval! There is that famous section about judging not lest ye be judged, and about beams and motes in eyes—how pleasing a slap at self-righteous fuddy-duddies that section is! The Golden Rule is the next high point. Everybody knows that it is the supreme rule for life. Politicians pay oratorical tribute to it. Not so long ago I heard one doing so in a broadcast speech—and assuring us that if everybody lived by it, perhaps as it

1900



1950

50 Years Continuous Service to Ministers and Religious Workers

A Mutual Legal Reserve Life Insurance Company writing Health, Accident and Hospital Insurance in addition to Life Insurance and its standard forms.

*Write us for FREE details, giving
your age and type of insurance in
which you are interested.*

MINISTERS LIFE and CASUALTY UNION

**100A WEST FRANKLIN AVENUE
MINNEAPOLIS 4, MINNESOTA**



**Chancel Alterations—Pews
Altars—Altar Rails
Church Woodwork**

Ossit
Since 1867

**CHURCH FURNITURE CO.
JANESVILLE, WISCONSIN**

is allegedly expressed in a particular political program, our sad world would indeed become a glorious paradise!

Yes, of course, the Sermon on the Mount is good enough for us! It's a bit impractical in spots. It's pretty severe here and there. But surely we are justified in using a little common sense in interpreting it! All in all, it's pretty solid!

But just a minute! We've stopped too soon. Jesus goes on to speak of the narrow gate that leads to life, and to warn His followers against false prophets who will distort His teaching. "By their fruits ye shall know them", He says, and He speaks about doing the will of the Father who is in heaven.

And then comes His dynamic last sixty seconds:

"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the

winds blew and beat upon that house, but it did not fall, because it had been founded on the rock.

And every one who hears these words and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it."

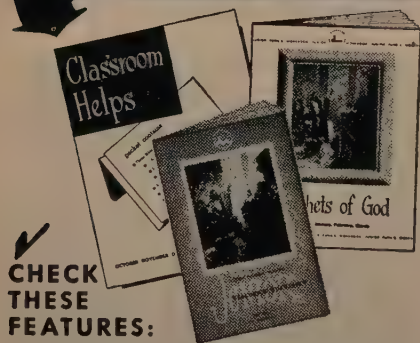
That is the clincher. That brings the whole teaching of the Sermon on the Mount into focus. Jesus must have expected that some people would take a quick look at His teaching, and then, with suitable mental reservations, announce, "That's good enough for me!" Jesus takes care of such people in the powerful parable with which He closes. He makes it unmistakably clear that He does not offer simply a system of religious and moral teaching for which He would like our approval, but that He offers, and demands, a way of life.

The word "Roger", a radio-telephony code-word used in the allied forces during the recent war, and for all I know, still used, has become popular slang. It was used as a sort of shorthand in replying to radio messages, and it meant, "Message received and understood". Another codeword, "Wilco", is not so well known, although it is "Roger's" brother. Its meaning: "Message received and understood, and will be complied with". "Roger" was used to acknowledge receipt of information. "Wilco" was used in the acceptance of orders. The uses of those two codewords demonstrate that fundamental distinction which Jesus makes in the great closing section of the Sermon on the Mount. Jesus says that to His disciples His teaching is not simply information. It is command. That is the point of the mighty clincher.

The Parable of the Two Builders is the key to the understanding of the teachings of Jesus. Jesus didn't teach psychological tricks. He didn't peddle "thoughts that inspire". The Sermon on the Mount is not a collection of wise sayings and noble thoughts. For Jesus religion wasn't an extra to life, like bridge or pettipoint embroidery. For Jesus, religion was life, and in the Sermon on the Mount He showed forth the ways of that life, and issued His orders to His disciples. The Sermon on the Mount is not an Intelligence Report it is an Operation Order.

Jesus knew that man's life isn't all sunshine and balmy days. He knew that into every life come the rain and the floods and the winds. And He knew that only great character can stand up to the great storms of life. He knew that great character is more than simply approving great principles and accepting great ideals.

NEW COMPLETE *Standard's 3-Year* THROUGH-THIE-BIBLE Course for Juniors



**CHECK
THESE
FEATURES:**

- ✓ Through entire Bible, from Genesis to Revelation, in three years.
- ✓ True to the Bible, but also features latest teaching methods.
- ✓ Expertly written, well planned.
- ✓ Makes Bible study a pleasure.
- ✓ Evangelistic emphasis, aimed at winning Juniors for Christ and His church.
- ✓ Abundant teaching help, plus big, new Classroom Helps Packet.
- ✓ Pupils' fascinating workbook-style quarterly in two colors.
- ✓ Attractively printed.
- ✓ Reasonable in price.

FREE PROSPECTUS

Send today for descriptive prospectus which includes sample lesson and entire 3-year course outline. Samples of other Standard Graded and Uniform lessons for any age group in your school will also be sent on request. Address Dept. 850.

THE STANDARD PUBLISHING CO.,
20 E. Central Pkwy., Cincinnati 10, Ohio



American Folding Chair No. 44

Also American Folding Chair No. 47—Same fine construction, with seat and back upholstered in high-grade brown imitation leather.

American FOLDING CHAIR "44"

meets many church needs economically

Comfortable, quiet, convenient—the American "Forty-Four" is ideal all-purpose folding chair for choir, Sunday schools, socials, banquets, and other meetings. Durable—tubular steel frame, solid-steel cross braces. Quiet—folds quickly and quietly. Safe—can't tip over in use; no snagging, pinching or soiling hazards. Light and compact, easy to store. Five-ply urea-resin-bonded hardwood seat, durably lacquered. All metal parts finished in dipped baked enamel. Replaceable rubber feet. Top value in comfort, good looks, durability.

American Seating Company

Grand Rapids 2, Mich. • Branch Offices and Distributors in Principal Cities

WORLD'S LEADER IN PUBLIC SEATING

Manufacturers of Church, School, Auditorium, Theatre, Transportation, Stadium Seating, and Folding Chairs

He knew that character was in the weaving of those principles into the fabric of life, in the transforming of ideals into habitual action. He likened the person who accepts His teaching, but does not make it a controlling force in his life, to a foolish man who built his house on shifting sand. His house served him well for a while, but when the storms came it collapsed, "and great was the fall of it". But the man who accepts His teaching and builds it into character, who does the word as well as hears it, Jesus likened to the man who built his house on a rock foundation, and when the storms came it stood firm, "because it had been founded upon a rock".

The Parable of the Two Builders points to the danger of professing ideals and holding principles which we have failed to work into character. The ideal that hasn't been fruitful of habit is a delusion. Our ideals, if we fail to live them, are a danger to us, for they lull us into false sense of security. Our house stands during fair weather, but sooner or later, when the rain and the floods and the winds come, it collapses, and great is the fall of it.

An American psychologist writes of what he calls the IFD sequence in life—from Idealism, to Frustration, to Demoralization. That is the sequence we follow when our ideals have not been made part of the very stuff of our lives. That is a description of what happens to us when we, while professing to be disciples of Jesus Christ, fail to be doers as well as hearers of His words. J. A. Hadfield, the English psychiatrist, says that "Idealism" is often merely a flattering name for Indolence. I suspect that often when we say that the Sermon on the Mount is good enough for us, we are really expressing our spiritual indolence. We all suffer a little from what has been called "gospel-

GOWNS



Write for FREE Choir Gown Style Book C17, Pulpit Apparel Style Book CP67. Ask for Budget Payment Plan. Confirmation Gowns—rental or sale.

E • R • MOORE COMPANY

932 Dakin St. 11 West 42nd St.
Chicago 13, Ill. New York 18, N. Y.

hardening". We tend to take our faith too much for granted. We have become partly immune to the appeal and command of our Master. We are just a little like a young man in one of Aldous Huxley's novels, "Implicitly claiming to be religious just because he could talk a lot of high-class boloney about religion". We find it easier to build on sand than on rock. We find it so much easier to accept the words of Jesus than to live them. We are tempted to think that accepting them is enough. And we can rejoice while the sun shines, but when the storms of life strike we suffer the frustration and demoralization of those who approve the message of the Master, but fail to live it.

That is the hard lesson with which Jesus ends the Sermon on the Mount. He warns us of the danger of being hearers of His word only, and not also doers. He shows us that His teaching is not something for us to keep in special cupboards in our minds, which we can take out occasionally for dusting. He demonstrates the false spiritual security of accepting

His teaching simply as a lofty idealism which we can treasure and admire as we treasure and admire a fine work of art. He proclaims his teaching as a force which must dominate the whole life of the disciple. "Every one then who hears these words of mine *and does them—and does them*—will be like a wise man who built his house upon a rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall because it has been founded upon a rock." The Sermon on the Mount is much more than information; it is command—and it is gracious promise.



WHEN SIGN POSTS ARE REMOVED

C. WALTER ROSE

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30:21.

TAKE a journey by road today, and you find that journey's end is not as easy as usual. We live in a land where everything is being done to remove or cover up the signs of direction and landmarks new and old. Sign-posts are taken down, mile-stones are removed, and place-names painted out. Travellers must fall back on less artificial ways of direction, and the wonder is whether we have become so reliant upon the modern aids to geography as to have lost the native and natural lore which served old-time wayfarers. Sign-posts are gone, but the stars shine on, and the sun has his going forth and setting. The call of today is to face the hazards of the signless cross-roads of life with a steady head and a brave heart.

It would not be so serious were it not one of the outward signs of a world which has lost its sense of direction and control. The standards and signs of ordered civilization and international dealings have been cast down, so that in Isaiah's words, "Judgment is turned away backward and justice standeth afar off, for truth is fallen in the street, and equity cannot enter." Because of these things, mankind is in travail together. What a removal there has been of things which were made for the ordered guidance and protection of our life!

Nailsworth, Gloucester, England

If we only look at things seen, and take the world about us as all there is, despair closes in.

Can we, and should we, so limit our outlook and prospect as if this passing world were God's all? When we lift our thoughts to Him at all, however we express it, we simply have to think of a realm in which this earth is a very little thing, however special and favoured a place it may have in His creative purpose. Even with this present world have we not spurned the signs He has written in His creation and generous Providence concerning that purpose in our trusteeship of His earth? They remain when all man-made rules for community are shaken and broken, and are stars of hope for the future.

But God's Realm is infinite, and transcends territory and geography, and the shakings of time and place. The language of the Bible and of the saints speaks of Heaven, the world above, "the Jerusalem that is above," and these are but symbols of that which is beyond our spatial ideas.

More, we are made aware in our hearts of that which beats with the life and spirit of that world above, that which lives not by bread alone, and is not tied down to the geography of this earth. Sir Cecil Spring-Rice in "The Two Fatherlands" sings first of his love for his country to which he vows the service of his love, but in the second verse he says there is another country. You cannot count her armies, and you may not see her king. That is a song of the world within, which yet can make touch with the world above, and know its secret of Divine Peace—

Her fortress is a faithful heart, her pride
is suffering;
And soul by soul and silently her shining
bounds increase,
And her ways are ways of gentleness and
all her paths are peace.

The soul of man has never been without means of finding and exploring the resources of that better country. When the outward covenants are broken, there is a law written in the heart, and a spirit of sacrifice which is invincible. When there is no way out, there is a way up, or rather, a way that is let down from Heaven, as Jacob's shining ladder.

Isaiah told the people of Judah, when Jerusalem was in peril from the Assyrian hosts, that trouble might be their teacher to bring them to God, and to open eyes blinded by political prudence, and hearts hardened against the word of the Lord. In the tribulation which might soon be upon them, "bread of adversity and water of affliction," they might come to listen to the inward voice. "And thine ears

shall hear a voice behind thee, saying, "This is the way, walk ye in it." The idea that God Himself is a way when all other roads are stopped runs through the Bible. A later singer in the same book of Isaiah tells of a way of Holiness in which the ransomed of the Lord should walk.

To Jesus in His pioneering by faith the voice came in the dark testings at the cross-roads where all the visible signs failed, and His way was barred. Because He did not fail nor was He discouraged, He could claim, "I am the true and living way," and from His triumph over death His voice sounds for us today, a gospel of the onward, endless way.

This gospel acts in two ways, most often fused together in actual experience. While it strikes at all our pride and convicts of failure, its final word is not condemnation, but God's merciful call, "Come unto me." It is the word which so often we spurn or put aside when outward things do not press us. Has it not been largely so with our generation, and with us as a nation? Now as a people we are straitened and driven in on ourselves. He is far from the truth who would claim that, whether for endurance and defence, or for the overthrow of injustice we are sufficient of ourselves. Humbly we need to turn back to God, and lay hold of His strength. It is of the Lord's mercy that, far from forsaking His people in trouble, He would use it to manifest Himself, and from behind—"our help in ages past"—we may hear His voice, and lo, a way shall be there through a dark and threatening world.

"Wherefore, as the Holy Spirit saith, 'Today if he will hear his voice, harden not your hearts.'—*The Expository Times*.

Flowers For The Chancel

A desire to encourage youngsters in the neighborhood of Covenant Presbyterian Church, Michigan Avenue and East Ferry Street, Buffalo, N. Y. to aid in a "neighborhood face-lifting" plan prompted the pastor, Rev. Thaddeus E. Allen, to distribute packets of mixed flower seeds to a group of children, after talking to the group on the wonders of plants, and nature in general.

Flowers in blossom, where drab and grassless yards had been the rule, are proving a helpful lesson all around, and a special service with chancel decoration provided by the children who carried through their part of the project, is planned for the latter part of August.

Here is a lesson in group cooperation, and community pride, which may not be overlooked.

FREE Catalog BRONZE TABLETS



DESIGNS FOR EVERY NEED

Write today for free 48-page catalog, illustrating 150 suggestions for solid bronze tablets—materials, honor rolls, testimonials, awards, etc. Ask for catalog X

INTERNATIONAL BRONZE TABLET CO., INC. 150 WEST 22nd ST. NEW YORK 11, N. Y.

CHOIR VESTMENTS

CLERICAL SUITS
CASSOCKS... SURPLICES
STOLES

RABATS - RABAT VESTS
COLLARS

BLACK CLERICAL SHIRTS

CHURCH HANGINGS

ALTAR LINENS

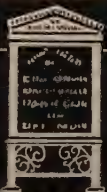
C. M. ALMY & SON, Inc.

562 Fifth Ave., New York 19, N. Y.

CLARK'S

CHURCH
BULLETIN
BOARDS

BULLETIN BOARD
LETTERS



"UNITYPE"

ILLUMINATED
CROSSES

MEMORIAL
AND GIFT
PLATES



BRONZE TABLETS

W. L. CLARK CO., INC.

Manufacturers Since 1914

52 LAFAYETTE ST., NEW YORK 13

SEPARATE LITERATURE OF EITHER ON REQUEST

"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request

SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester 2, N. Y.

CHURCH BUILDING LITERATURE

For a list of more than 100 items of literature provided by the Interdenominational Bureau of Architecture, please send a card to

E. M. CONOVER, Director
Room 808

300 FOURTH AVENUE, NEW YORK 10, N. Y.

ILLUSTRATIONS

JOHN H. JOHANSEN

The Point of No Return

Josh. 24:15. "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord."

American youth has always had its heroes! Today, Juan Trippe, the president of Pan-American Airways is one of the new heroes of American youth. He is the man who worked out the vast plans for trans-oceanic passenger service via the Clipper airships.

In one of his magazine articles, Mr. Trippe describes the "How-Goes-It" chart which hangs over the instrument board in each ocean-going airliner. On the chart is a horizontal red line showing the performance of the ideal flight, while beneath that line automatic instruments record, before the pilot's eyes, the real situation as the journey progresses. These instruments indicate miles covered, miles still to be covered, miles per gallon of gasoline, gallons of gasoline still remaining, etc. Up and down across this chart is drawn another red line which marks **THE POINT OF NO RETURN**. Up to that point the pilot has a choice. He can turn back if there are bad weather conditions ahead or if his motors are misbehaving and he is not sure that they will do their jobs. He would have gasoline enough in his tanks to take him all the way home. But beyond that point, he must push on. Whatever the bad news, there can be no turning back.

Each one of us has a point in our lives which marks **THE POINT OF NO RETURN** for us. And daily we are getting nearer and nearer to that point, as we make our choices between right and wrong, between goodness and evil, between Christ and Satan. You sow a word, and reap a deed; you sow a deed, and reap a habit; you sow a habit, and reap a destiny.

The Discipline of Sorrow

Hebr. 2:10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Do you recall the experience of John Bright the great English reformer? Richard Cobden called on his friend at Leamington one day, and found him in the depths of grief and despair.

"All that was left on earth," said Bright afterwards, describing that bitter hour, "all that was left of my young wife, except the memory of a sainted life and our all too brief happiness, was lying still and cold in the room above us." But after a time Mr. Cobden looked up and said, "There are thousands of homes at this moment where wives, mothers, and children are hungry. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest till the Corn Law is repealed!"

And so John Bright's desolating sorrow was transmitted into loving service of others.

The Love of the Father

Psa. 103:13. "Like as a father pitieth His children, so the Lord pitieth them that fear Him."

There was once a boy whose mother was dead. His father and he were real pals, but through neglect to clear up some small misunderstanding a feeling of estrangement grew up between them. The boy began to harbor a grudge against his father. He mixed with fast company and was pressed for money.

One night, the lad took his father's keys and began to search his desk. He came upon a packet which felt as if it might have money in it. He opened it. When he saw what was in it his face blanched and he was filled with a deadly shame. In the envelope was a document showing how well his father had provided for his future. But what went to the lad's heart was the photograph of himself when a child and a lock of hair, which he found in the same envelope. The face in the photograph had the look of a face that had often been looked at and wept over. Then the lad understood. "I never knew," he sobbed, "I never knew that he cared so much."

Endurance Necessary

Matt. 16:24. If any man will come after me, let him deny himself, and take up his cross, and follow me."

In Pilgrim's Progress, the Interpreter conducted Christian to where he beheld a stately palace on whose walls persons were walking who were dressed all in gold. Around the door stood a great company of people desirous of entering, but who dared not. A little distance from the door, seated at a table, was a man with a book, to take the names of those who wished to enter the palace. In the doorway stood many men in armor to keep back anyone who tried to enter. All were starting

back in fear, and Christian himself was in a daze, when he saw a man of stout countenance go up to him with the book and say, "Set my name down sir." The which, when he had done, he drew his sword, put on his helmet and rushed towards the door, and after receiving many wounds he cut his way into the palace. Then the voices of them that were within were heard singing:

*"Come in, come in,
Eternal glory thou shalt win."*

It is not enough to wish to go in. It is not enough to have the man with the book set your name down as an applicant. You must fight your way through. "He that shall endure unto the end, the same shall be saved."

The Curse of Jealousy

I Sam. 18:9. "And Saul eyed David from that day and forward."

Oscar Wilde once told the story of a hermit who was so holy that the evil spirits which had been sent to tempt him were discouraged. When they tried the passions of the body, they failed completely. The assault of doubt did not disturb his faith. Everything seemed quite futile as a means of defeating this loyal devotee of Christ.

That is, until Satan himself took over. With scorn on his lips he said to the evil spirits: "Your methods are crude. Permit me one moment!" So he visited the hermit, and opened the conversation with these words: "Have you heard the good news? Your brother has been made Bishop of Alexandria." It was too much for the man. Jealousy swept over him like a mighty flood.

One wonders if when that great observer of the human heart said, "Jealousy is the green-eyed monster that doth mock the meat it feeds upon," whether he had in mind King Saul, for never was there a life in which jealousy did so mock its victim as in the life of Saul.

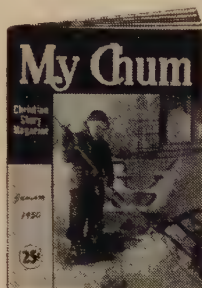
The Truth Will Win

Psa. 27:14. "Wait on the Lord: be of good courage, and he shall strengthen thine heart. . ."

It is said that years ago during a storm off Cape Hatteras, a ship caught in the tempest was being torn to pieces by the angry waves. The captain of the life-saving crew ordered a boat to be launched that they might go to the rescue. One of the crewmen ran to the captain and said: "It is useless to go. The wind is seaward. We can get out to the wreck, but we can never get back." And the captain

PROBLEM CHILD?

Are there really problem children OR just problem parents? THE CHRISTIAN PARENT and MY CHUM can help both parents and children in maintaining and establishing Christian relationships in the home. Send for your free copy and write for church group discounts and awards available for subscriptions to these fine magazines.



MY CHUM, for little folks

\$2.00 year

THE CHRISTIAN PARENT

\$2.00 year

SPECIAL "Church Educator's Offer": BOTH for \$3.00

THE CHRISTIAN EDUCATION CO.

BOX X, HIGHLAND, ILLINOIS

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

Choir and Pulpit GOWNS



Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois.



Brass Altar Ware

CROSSES, VASES, CANDLESTICKS, CANDELABRAS, MISSAL STANDS, OFFERING PLATES.
• Write For Catalog

J. P. REDINGTON & CO.

DEPT. 801 SCRANTON 2, PA.



Moral standards are the bone-structure of spiritual life.

answered simply: "It is not necessary to get back. It is necessary to go."

And so it is for you and me. It is not necessary to win the world's crowns. But it is necessary for us to do right as God gives us to see the right in utter scorn of the consequences.

"They are slaves who dare not be in the right with two or three,
They are slaves who fear to speak for the fallen and the weak;
They are slaves who will not choose hatred, scoffing and abuse,
Rather than in silence shrink from the truth they needs must think."

Children of God

I John 3:2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Do you know the story of Cyrus the Great and what happened to him when he was a baby? It is said that his grandfather was jealous of him because he was king of Persia and he wanted to keep the throne for himself. And so he was jealous of the baby, for fear he would become king in his place.

He called a servant one day and told him to get rid of the child, to kill it. But servants are sometimes kinder than kings. Instead of killing the boy, the good man took him to a distant province and gave him to a shepherd who had no child. And the lad grew up supposing that the shepherd was really his father. They taught him to tend the sheep, and he grew up expecting to be a shepherd always. Of course he couldn't think anything else.

But one day the lad learned who he was, that his father had been a prince, and that the throne would some day be his. After that there was no more shepherding for him! He began to fit himself to rule as a king. That is how he became Cyrus the Great, the King of Persia. He found out whose child he was.

Do you know that you are God's child, and that He has a place for you in His kingdom? Then you will begin to live as a prince should live; you will try to be worthy of your great Father and fit yourself to reign with Him.

Love Incarnate

John 15:13. "Greater love hath no man than this, that a man lay down his life for his friends."

In his book "Jesus And Ourselves" Leslie Weatherhead, the famous London pastor, has this illustration.

There was a soldier who asked his officer if he might go out into No Man's Land between the trenches to bring in one of his comrades who lay grievously wounded. "You can go," said the officer, "but it's not worth it. Your friend is probably killed, and you will throw your life away."

But the man went. Somehow he managed to get to his friend, hoist him on his shoulders, and bring him back to the trenches. The two of them tumbled together and lay in the trench-bottom. The officer looked very tenderly at the would-be-rescuer and then said, "I told you it wouldn't be worth while. Your friend is dead and you are mortally wounded."

"It was worth while though, sir," the soldier said. "How do you mean, 'worth while?'" "I tell you, your friend is dead." "Yes sir," the hero answered, "but it was worth it, because when I got to him he said, 'I knew you'd come'."

BOOKS

EXPOSITOR SUBSCRIBERS ARE BOOK MEN

From EXPOSITOR Book Reviews they select books for their personal libraries, their Church libraries, their Sunday School libraries, their parish Educational Department, their Study Groups and Special Classes. Hence these BOOK REVIEWS render a vital service, monthly, to Ministers, Parishioners and Publishers, highly esteemed for over half a century by all three.

FAITH IS THE VICTORY by Harold Paul Sloan. The Methodist Book Room. 118 pp. \$1.50.

This book succinctly states the complete Christian panorama of thought. It deals briefly yet suggestively and conclusively with the Christian position regarding God, Christ, revelation, prayer, the cross and immortality. It is one that can be profitably read by old and young, by those whose minds are steeped in theological understanding, and those starting upon the way. It is the finest of nine books by the author.

The chapters are short, but the position of the church is stated with clarity. The comprehensive understanding of the author is evidenced in the great subjects considered. The titles of some of the eighteen chapters are: "Reality and Beauty of God," "Revelation, a Mighty Fact," "The Mystery of Sin," "The Power of Prayer," "What God is Doing in History" and "Where are the Dead?"

Dr. Sloan distinguishes between the great believer and the man who believes little. In his chapter on "The Mystery of Sin" he contrasts the effect on those who believe in the reality of God and those who worship self. In the chapter on "The Unfolding Redemption" he notates eighteen historical contributions of Christian faith.

This book is valuable to any minister. It recapitulates the meaning of the Christian faith. One can understand after reading it why Dr. Norman Vincent Peale could say of it, "It is truly a great book. In

fact it impresses me as one of the most intellectually convincing, and spiritually uplifting volumes that has come to my hands in years."—A. Wallace Copper.

FAITH HAS EYES, by Victor E. Beck, Ph.D. Augustana Book Concern. 64 pp. \$1.50.

Once again the adoring heart of Dr. Beck has overflowed with his super-abundance of Christian joys and we who love the simple, inspired sublimity of his earlier rhapsodies of faith and assurance, may now delight in that overflow, **FAITH HAS EYES**. From the depths of a spiritually poetic soul, adoring always, rise the simple lines and structure of its lyrics, which invariably leave the reader lost in wonder and in praise, along with the poet. **FAITH HAS EYES** is tremendously significant in a day such as ours for it is a spiritually thirsting era. Here souls, believing or not, may drink deeply and refreshingly from sweet waters of Life.

NICOLAS BERYDAEV, CAPTIVE OF FREEDOM, by Matthew Spinka. Westminster. 220 pp. \$3.50.

Nicolas Berydaev was truly a captive of freedom. This Russian scholar was at first enamored with the doctrines of Karl Marx, but soon repudiated them to become a passionate crusader for Christianity, emphasizing, as Jesus did, the importance of the human personality, and the freedom which belongs to that personality. He paid the penalty for this position by being arrested and deported by the Soviet authorities, but he spent his life in advocating a Christianity which was truly worldwide. His influence upon contemporary thought has been significant. Dr. Matthew Spinka is admirably suited for the portrayal of this personality, for his own life has been devoted to a similar work. The first part of the well written book tells the story of Berydaev's background and life, and the second part deals with his philosophy of living. That faith can well be summarized in two simple statements: Nicolas Berydaev was a rebel in a world where necessity reigns. He believed in a Universe in which human personalities shall live eternally in common with God and in love with each other.—Charles Haddon Nabers.

PSYCHO-THERAPY AND CHRISTIAN VIEW OF MAN, by David E. Roberts. Scribner. 156 pp. \$3.00.

One could wish that the psychiatrists would discover "religion" as well as this philosophy professor has appeared to discover psychotherapy. The book should be valuable to clergymen and psychologists alike. It is not a handbook on the psychiatric processes, although the author opens his case with a very good resume of them. The treatment is ideological rather than practical and appeals to the rational processes rather than to the motor. He moves from this introductory theme, through a discussion of man's essential bondage, to a satisfying climax on the theme of "salvation", where he appears to be at his best. He conceives of man, not as depraved, nor as divine, but as caught in the bondage of his own will, which is his great hindrance in achieving security and integrity. Man's own good nature is violated not because of ignorance or external determinism, but because he will not do otherwise. Salvation is release from this bondage; it is not "static" i.e., exclusively dependent upon God; it is "dynamic". He contends validly that salvation should be considered in terms of a "dynamic transformation that removes man-made evils at the source by changing the man." Salvation is not exclusively the work of God; neither is it exclusively the work of man. It is a "condition of wholeness which comes about when human life is based in openness upon the creative and redemptive power of God." Dr. Roberts allows for the

ELECTRIC LIGHTED CHURCH BULLETINS - HONOR ROLLS



Dept. E

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Ashtabula, Ohio



PULPIT & CHOIR GOWNS

Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics

Custom Tailoring for Clergymen

1837 Marking 113 years of service to the church and clergy 1950

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.

PIPE ORGANS of Distinction AUSTIN ORGANS, INC. HARTFORD, CONNECTICUT

Monroe FOLDING TABLES

AND
FOLDING CHAIRS

DIRECT PRICES TO CHURCHES, etc.

THE MONROE COMPANY, INC.
70 CHURCH ST., COLFAX, IOWA



WRITE FOR CATALOG No. 200

CHOIR GOWNS

PULPIT VESTMENTS

Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection

Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
LOUISVILLE 12, KY

BIBLE STUDY OUTLINES (for pastors and Sunday school teachers); ready for use. "The Prayers of Jesus," "Miracles of Calvary," "Great Bible Doctrines," "Little Known Bible Heroes," many others. 3 series (15 studies) \$1.00; money back if not suited. **ALL NATIONS BIBLE SOCIETY, P.O. BOX 41, Los Angeles 53, Cal.**

idea of divine immanence and affirms that salvation is a "capture" of man attained by way of his own freedom. Faith in Christ is compatible with this view because through Him it is discovered that "divine and human love cannot be fulfilled apart from each other." He shows a basic correlation of good psychotherapeutic concepts and the "human aspect" of the Christian system, and maintains that the idea of inner conflict should be embodied in the theological doctrine of sin. "Psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God." He asserts that confirmation of such a standpoint will not be attained until psychiatrists pay more attention to the "full range of religious living and faith on the part of strong, healthy people, and theologians take a more direct part in revitalizing the healing ministry of the church."—*Wayne G. Clark.*

THE CHRISTIAN RESPONSE TO THE ATOMIC CRISIS, by Edward LeRoy Long, Jr. Westminster Press. 112 pp. \$2.00.

If a man is to write a book on the theme of this volume, he must be both a scientist and a theologian. He must be a scientist in order to speak with sufficient intelligence about the atomic bomb and the crisis it brings; and he must be a theologian in order to speak with suitable wisdom about the contribution which Christianity brings into human life. Mr. Long apparently possesses both assets, for he was an instructor in physics before he gave up his career in science to become a minister of the Presbyterian church. We have a crisis; nothing outside of a vital faith is sufficient in this day of crisis; the religion of Jesus Christ is amply sufficient for all the demands of this day and any other day. It is a challenging book which presents an important theme clearly, and with no surplus words.—*Charles Haddon Nabers.*

Labor Day Message

(From page 333)

daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage-earner, businessman, or minister, can be an expression of a person's will to serve God and his fellowmen.

Our Lord taught His disciples to pray—"Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread." He recognized the material needs of man. Jesus never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's Providence and to His Kingdom. He left us no blueprint for a social system, but He gave us the law of love by which the whole of our life is to be measured. "The Kingdoms of this world shall become the Kingdom of our God and of his Christ."

Your Vocation

(From page 332)

How often we hear people say, "Oh, I don't know why he doesn't do right. I've prayed for him often enough." "I don't see why that

should have happened to her. I don't know of a better Christian soul anywhere." People who say those things would scarcely admit it, but in making such statements they place the blame on God for whatever goes wrong. They're really saying in effect, "We've done our part. God, why don't You do yours?"

Being a Christian does not vaccinate you against trouble. Why, Peter said, "Even supposing you have to suffer for the sake of what is right, still you are blessed. Have no fear of their threats, never let that trouble you, but reverence Christ as Lord in your own hearts."

Christianity is like insurance, not a vaccination. You might take out \$20,000 worth of life insurance, but you'd be a fool to say that would keep you from dying. Yet, in time of death, that insurance would protect your family. You could paper your house with fire insurance policies, but that would not keep your house from burning down. Yet, fire insurance helps in case of fire.

Your Christian vocation is like that. It does not vaccinate you against trouble. But it does assure you of being able to meet troubles when they come.

Though we may work at many different tasks in the world, if we belong to Christ we all have the same vocation, a life-time calling that promises not even so much as a vacation. Yet, it is the best paying vocation that a man can have: it promises the *Lord's* blessings.

"This is your vocation."

Near The Ground

(From page 330)

For instance, on the road to old Jeannie's cottage, he saw Peter Macbride's old burnt-out car, left disgracefully as a tangled wreck by the roadside. He walked over and poked about, remarking that it was a scandal that the County Council should leave this battered ruin.

Then when he got to Jeannie's cottage, he found that her friend had gone out, locked the door and taken the key with her. So as he called through the window, he noticed that the window was open a little at the top. Opening it at the bottom, he crawled into the room, saying with his Highland wit, "I cannot be the true Shepherd, for like the thief I climb up some other way." But as he climbed in and out, some of the seeds dropped at the foot of the window!

Again, as he visited John McLean, who had been ill all winter, he noticed that his fuchsia tree had been badly crippled in the severe winter; and as he examined it to see if there was any life left in it, a few more nasturtium

GENERAL

| | |
|---|----------|
| Book Reviews | 354 |
| Christian Living | 341, 346 |
| Christian Way, The | 350 |
| Church Methods | 335 |
| Citizenship | 336 |
| Drive-in Service, <i>Hoepfner</i> | 335 |
| Editorial | 334 |
| Illustrations, <i>Johansen</i> | 352 |
| Labor Sunday Message | 333 |
| Labor, <i>McKelvey</i> | 329 |
| Prayer | 343 |
| Preacher, The, <i>Grether</i> | 326 |
| Preaching To Youth | 336 |
| Sermons | 341 |
| Sharing, <i>Kuhle</i> | 338 |
| Sunday School Supt. | 337 |
| Vocation, <i>Wahlberg</i> | 331 |

SERMONS

| | |
|--|-----|
| Discovery By Experience, <i>Copper</i> | 341 |
| Good Enough For Me, <i>Davidson</i> | 346 |
| Prayer, <i>Meckel</i> | 343 |
| Signposts Removed, <i>Rose</i> | 350 |

ILLUSTRATIONS

| | |
|----------------------------|-----|
| Children of God | 354 |
| Discipline of Sorrow | 352 |
| Endurance | 352 |
| Father, Love of | 352 |
| Jealousy | 353 |
| Love Incarnate | 354 |
| Point of No Return | 352 |
| Truth Will Win | 353 |

METHODS

| | |
|------------------------------------|-----|
| Altar Flowers | 351 |
| Art of Writing | 337 |
| Basic Bible | 337 |
| Businessmen In Government | 338 |
| Carillon Recordings | 337 |
| Christian Home | 337 |
| Citizenship Day | 336 |
| Drive-in Service | 335 |
| Korea | 340 |
| Interdenominational Meets. | 338 |
| Preaching To Youth | 336 |
| Religious Films | 337 |
| Sharing with Church-at-Large | 358 |
| S. S. Superintendent | 337 |
| United Nations Week | 336 |

SCRIPTURE TEXTS

| | |
|-------------------------|-----|
| I—Illustrations | |
| O—Outlines | |
| P—Prayers | |
| S—Sermons | |
| Josh. 24:15 (I) | 352 |
| I Sam. 18:9 (I) | 353 |
| Psa. 27:14 (I) | 353 |
| Psa. 103:13 (I) | 352 |
| Isa. 30:21 (S) | 350 |
| Matt. 7:24-27 (S) | 346 |
| Matt. 11:29 (S) | 341 |
| Matt. 16:24 (I) | 352 |
| John 15:13 (I) | 354 |
| Acts 12:5 (S) | 343 |
| Heb. 2:10 (I) | 352 |
| I John 3:2 (I) | 354 |

seeds dropped from the burst bag and the hole in his jacket pocket.

In the end, late in June, when he remembered about the gift-packet, he found that his pocket was empty.

But what a miracle took place in that parish in late summer and early autumn! Flaming nasturtiums—yellow, scarlet, and red—adorned the countryside hedges. No one knew how all this beauty sprang up in the most unexpected places, least of all the absent-minded minister with the hole in his pocket.

"That," says Dr. James Black, "is the loveliest thing about life: the unconscious blessings that come from work done naturally and in obedience to the necessity of life's day."

Community Churches to Unite

The nation's major negro and white community church organizations will unite this summer when the Biennial Council of Community Churches and the National Council of Community Churches plan a "merging convention" at Lake Forest College, Chicago, August 10 - 20, 1950, announced by Dr. Roy A. Burkhardt, President of National Council, and Dr. Joseph Evans, President of the Biennial Council.

MAAS

Octameronically tuned

CATHEDRAL CHIMES and Carillons

Within the reach of every church, regardless of size or budget. Over 11,000 installations testify to their superior tone, dependable operation.

MAAS Cathedral Chimes Vibrachimes
Carillons Harp Celeste Vibrachord

Ask your nearby Maas Dealer or write to:


MAAS ORGAN CO.

Dept. 30, 3015 Casitas
Los Angeles 26, Calif.



Cotrell and Leonard

GOWNS



Choir, Pulpit and
Judicial Gowns,
Academic Caps,
Gowns and Hoods

SINCE 1832

Cotrell AND Leonard

INC.

Albany 1, New York

Church Bulletins

STOCK FORM, or PRINTED TO YOUR ORDER

Woolverton

PRINTING COMPANY.

CEDAR FALLS, IOWA

Pastoral Supplies . . . Write for Samples

50¢
Per 100

-IN HIGHLAND, ILLINOIS

WICKS ORGANS

..will serve you best!


Here is a supremely fine PIPE ORGAN, with that "certain something," plus economy of operation and upkeep

EXP.

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.



FOLDING CHAIRS
in Steel or Wood
FOLDING BANQUET TABLES

WRITE FOR CATALOGUE AND LOW DIRECT PRICES

J. P. REDINGTON & CO.

DEPT. 89 SCRANTON 2, PA.

GOWNS
-Pulpit and Choir-
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture - Stoles
Embroideries - Vestments
Hangings - Communion
Sets - Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

Redington, J. P. 353
Sudbury Brass Goods..... 358

BELLS AND CHIMES (Tower)

Maas Organ Co. 357

BIBLES

All Nations Bible Soc. 355

BIBLE STUDY

Standard Pub. Co. 348
Union Gospel Press 346

BRONZE TABLETS

Int. Bronze Tablet Co. 351

BULLETIN BOARDS

Ashtabula Sign Co. 355
W. L. Clark Co., Inc. 351

CANDLES

Emkay Candles 328

CHAIRS and TABLES (Folding)

American Seating Co. 349
Monroe Co. 355
Redington Co. 358

CHURCH BULLETINS

Eecl. Art Press 355
NATIONAL RELIGIOUS
PRESS 327
Woolverton Co. 357

CHURCH FURNITURE

Josephinum Furniture 345
Ossit Furniture Co. 347
Redington Co., J. P. 345

COMMUNION SERVICE

Sanitary Com. Service 351

GOWNS (Pulpit and Choir)

Almy, C. M. 351
Bentley & Simon 346
Cotrell & Leonard, Inc. 357
Cox Sons & Vining..... 355
DeMoulin Bros. 353
E. R. Moore Co. 349
Nat. Ac. Cap & Gown 358
Ward Co., C. E. 355

INSURANCE

Ministers Life 347
Presby. Ministers Fund.... 328

MISCELLANEOUS

Bureau of Architecture..... 351
Christian Education Co.... 353
Rural Church Bulletins.... 340

ORGANS (Pipe)

Austin Organ Co. 355
Wicks Organ Co. 358

PUBLISHERS

Abingdon-Cokesbury 343

CONCORDIA PUB.
HOUSE 360

UPPER ROOM 339

WINDOWS (Stained Glass)

St. Joseph's Art Glass..... 353



Firms whose names you find here have proven their integrity in serving BUYERS of Church Equipment